# Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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## RELIGIOUS MISCELLANY.

### BIOGRAPHICAL NOTICES—NO. XVI.

#### CHARACTER OF RICHARD ASHTON;

"A poor but excellent man who died at Kettering in England," a village known as the birth place, or residence, of several eminent men.

The following plain, but graphic and instructive account of an individual in an obscure condition, but of eminent virtues, we extract from the "Protestant Dissenter's Magazine," an English journal, supported by the Dissenters, and "designed to promote the cause of knowledge, righteousness and peace." The memoir itself will be read, we think, with pleasure, as exhibiting a very engaging and useful pattern of goodness in humble life. Our readers will perceive an air of truth and reality pervading it, which leaves no doubt as to the faithfulness of the delineation. And it follows with some propriety the notices we have been giving of Robert Walker in our last numbers, as it presents under the disadvantages of a yet obscurer lot the same Christian graces, which conveyed so much dignity, usefulness and peace to the life of that "wonderful man." The sketch, it will be seen, is an extract from a sermon preached at Mr Ashton's funeral by his friend and minister, Rev. T. Toller.

Though I disapprove in general of giving characters at funerals, and think that many which are given on such occasions are little better than extravagant praises thrown out upon the dead which they themselves would have blushed to hear; yet I do think, that on very particular occasions, where persons have been really remarkable for Christian virtue, it is a part of ministerial duty to hold them up to imitation; not indeed in a way of fulsome panegyric, but calm and faithful representation.

Now it is from a full conviction that there were some things in the spirit and conduct of our friend peculiarly worthy our attention, that I proceed to say something about him in this view; and therefore should any disapprove, and think that I say too much about such a man, I shall not be much concerned, unless it can be proved that I say what is untrue.

It may be matter of surprise, at first view, how a man like him, in quite inferior and private life, keeping only a small child's school, with no very extraordinary abilities, though a man of strong plain sense, with every disadvantage of person and manner, and what his most partial friends thought a culpable negligence of dress and appearance, came to be so generally known in the town as he was, and so generally respected and taken notice of; for he had access to as many houses, I believe, of different descriptions as almost any individual in the town; was beloved among the poor and the young; and was prized and even looked up to by most of his serious friends.—What was the reason of this? and how came such numbers voluntarily to attend his funeral the other evening, without any possible expectation of being gratified with the sight of funeral pomp? and how came so many tears to be shed over his corpse? I have no hesitation in giving the answer. It is all to be traced to that superior share of the Christian spirit and conduct which he discovered: it was the *eminence* of his *character* that was every thing to him. But for *that*, he would have lived and died unlamented and unnoticed.

Now there are several qualities of the first importance which I shall not enlarge upon, though I think he excelled in the exercise of them: such as his piety, his low views of himself, his dread of vice, his rigid regard to truth and integrity, together with his strict temperance and sobriety. I shall not dwell on these, because I think there were some other Christian graces, of what may be called a more refined kind, which were more peculiar to him, being not so much regarded as they should be even in the Christian world, but which always attend *eminence* in religion, and to which is to be traced the principal part of his respectability and popularity.

The first which I shall mention is his *modesty* respecting *religious opinions*. He was a man that thought and read a good deal; he dug deep into his Bible and other excellent books, and his knowledge operated the right way. It did not puff him up, but made him modest. Though I believe there never was a man more substantially convinced in general of the necessity of a salvation by grace, through our Lord Jesus Christ, yet you never heard any thing positive, dogmatical, and violent come from him about religious opinions. He had thought of most of the deep subjects in divinity, and he had sense enough to see that very great and puzzling difficulties attended many of them, and that wise and excellent men might entertain very different views of them, and yet be equally and substantially safe, upon the broad principles of repentance, faith, and an holy life; and I will answer for it, none ever heard him pronounce rashly on a man's eternal state because he did not think just with himself on some theological points.

Another quality for which he was remarkable was, the *government* of his *temper*. I do not think his temper was naturally good; there was a sourness and tartness about it that would have made him very unamiable had it not been for the influence of religion. I have heard him acknowledge that his state of mind has been sometimes such that he could have quarrelled almost with a straw. And the strong pains and lingering afflictions with which he was exercised for so many years, greatly put his temper to the test in this view; and yet I think he was a most eminent example of self command. I have seen him in a great variety of situations and circumstances, but I never remember to have seen him *unduly* moved, or to have heard by means of any other person that he "spoke unadvisedly with his lips."

*Candor* and *Christian charity* was another most amiable feature in the character of our friend. There is such a thing as a blind wild candor, that levels all distinctions between one character and another, under pretence of thinking well of every body; but his was not of that kind. No man understood better the nature of real religion, and no man spoke more plainly about it, or would have trembled more to buoy up men with false hopes; yet he was always disposed to hope the best, wherever there appeared any ground at all for it. He discovered an aptness to take things on the favorable side so far as a case could bear; and I dare say he was never known to say a harsh thing to discourage the young and inquiring, or a rash and censorious one to damp the humble and modest. In short, I think he came as near the apostle's description of charity, as most men I have known.

Another excellency in him was great *delicacy* and *caution* as to grieving, and giving offence. Though there was not a particle of what the world calls politeness about him, yet there was much of that politeness which is a christian grace; i. e. a great delicacy as to wounding the feelings of others. He was not one of those who are always just as their company is, who will flatter men's passions, and sacrifice truth and conscience rather than give offence. No; he was very faithful in his reproofs. I believe there are persons here to whom his words have been "as goads." But then all was from principle; and in other respects it was with the utmost reluctance that he administered rebuke. I know it has grieved and cut him when he thought he had given unnecessary pain to others, and he has seriously asked pardon and made apologies for apprehended offences, which the persons themselves thought nothing about. Such things may be considered by some as mere trifles in his character: I own to me they appear the high exercises of the Christian spirit, and the consequence of his *eminence* in religion; since we know in this instance they could not proceed from what is generally termed complaisance.

His total freedom from the sin of *backbiting* and *slander*, was a further important trait in his character. Those who were most in his company never heard him rail against an absent person; and if others were doing so, it was a thousand to one but the absent person had an advocate in him. If he could say anything consistent with truth or probability on the favorable side, he would; and if he could not, he would either be silent, or forcibly introduce another subject. And I have heard him speak with great plainness and freedom, though in perfect mildness of temper, to others who were running into that error so expressly forbidden in scripture.

Again; another circumstance that went a great way towards making him so acceptable to many families, was his perfect *prudence*. Never was any man less disposed to sow discord among brethren, and never did any man less deserve the character of a tale-bearer. He was much more disposed to heal breaches than make or widen them; and I never heard of any persons or families being set against each other by anything he officiously carried from the one to the other, and yet he had numberless opportunities of this sort, had he been so inclined.

A further excellency was his *disinterestedness* and *public spirit*. His property was but small, and his income comparatively strait; yet you never heard any loud complaints or loud pleas of poverty from him, but he could be very large and very sympathetic in describing and feeling for the distresses of others. I have heard him state and recommend the case of many a poor person, but it was very seldom you could hear him asking favors for himself. He has often refused favors upon the principle that others needed them more than he did; and the sacrifices he has made for the sake of others, particularly the unusual regard he discovered for so many years to his late father's widow, in the extremity of dependence and decrepitude, were striking proofs how applicable were those lines of Dr Watts, to his case,

"He lays his own advantage by, to seek his neighbor's good."

I shall mention but one circumstance more in his character; and that is his desire to *be useful*. He was greatly concerned *to be* so, and considering his station, sphere, and talents, he *was* remarkably so; and will be long missed and regretted by many amongst us. Not to mention the pains which, I believe from principle, he took with the children under his care, the several little societies he formed, and of which he was the manager, he had a particular aptness for conversing with different sorts of people on religious topics. He was very acceptable to the young in this respect. He conscientiously gave a just view of religion, yet not a frightful or discouraging one. He could go amongst poor people, be one of them, and in a very familiar taking way, either instruct or console, warn, or even reprove. And he has been equally acceptable among his superiors, by a respectful unassuming way of conveying his sentiments. He had the happy art of talking to others by talking about himself; and thus communicating the most home truths in a way that could not offend.

But I proceed no further. What I have said is from real conviction, and with a view to do good, because I am persuaded our deceased friend was far beyond what may be called a common Christian; and because I think if those particular graces for which he was remarkable were more prized and aimed at, we should, in general, be much better Christians than we are. For myself, when I think of him in the light in which he soberly appears to me, I am disposed to hang down my head in shame, and should think it an honor assigned me (if I may use such a phrase,) to hold up his train in the world of glory.—But this excellent man is gone! We shall see, and hear, and converse with him here no more. May his memory long be dear to us; his admonitions long be remembered; his prayers for us be daily answering; and his example kept in our eye! that at last we may join with him, and the millions of the blessed, in nobler regions.

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#### CHRISTIANITY A MORAL SYSTEM.

From the excellent sermon of Mr Francis, of Watertown, at the recent ordination of Mr Stearns at Northampton, of which some notice was given in our last Register, we select the following extracts.

It is a truth of vast importance, written on the very front of the Christian system, that its design is a *moral* design. It is a fact, which should lie at the bottom of all our thoughts on this subject, that the religion we profess is one which never reaches its object, till it cultivates and improves the spiritual principle in man, till it makes us happy by making us good, till it brings us to act on the unshaken conviction that the path of duty and the path to heaven are always the same. Every thing short of this is just so far short of Christianity; everything that accomplishes this, just so far accomplishes the purpose of Christianity. This is a point of view in which I love to contemplate religion. I love to consider it as the kingdom within, as the healthy life of the inner man, the quiet but strong power, producing effects that, like the dew of heaven, lie longest and most plentifully in the shade. It is the education of the heart for eternity; and in this character it has a nobler importance, a more precious value than in any other; in this character it is far more worthy of our love, than it can be under any of those forms in which it is exhibited by misguided zeal, or the love of parade, that men may gaze after it, and shout—lo here, or, lo there! There is an undying spirit in man, and Christianity proposes to open, enlarge, and purify that spirit, to develope all its capacity for goodness and happiness, and to lift it up towards the Everlasting Source from which it first came. In this stage of man's being, the soul has a warfare with the influences that would drag her down to low and corruptible things, with temptation in all its strength, with sin in all its forms. Christianity proposes to preside over this warfare, to give the victory to the better part, to chain down the sensual and animal nature to the office which alone God designed it to execute, to encourage and strengthen every budding forth of virtue, however feeble at first, to beat down the assaults of passion, and bridle head-long propensities, to lift the load of anxiety and despondence from the free spirit, that it may go unshackled in its path of immortality, and be glorified. Here is the work which our religion wishes and claims to do; here is its peculiar province; here is its interior dwelling; here is its hidden beauty, and its secret power. Shall we take in exchange for this the flourish and bustle, which are ever abroad, glittering, and talking largely, and working on the outside, but holding no companionship with man's moral nature, having no treasures within to bestow, which the world cannot give and cannot take away? No; this would indeed be to throw away the precious jewel that we might keep the gaudy casket—to feed upon the husk, and reject the bread.

Again, in deducing the very important inference "that the amount of real religion in the community is not to be measured by any of the standards which mark the diversities of theological opinion," the writer thus happily draws an illustration from an historical fact.

A striking illustration of the fact, that Christians after all occupy common ground with regard to the interior moral power of religion, is furnished by those seasons of calamity and trial, which make them forget their speculative differences. At such times, they find that the distinctions, by which they have been known from each other, are not what they want; in the hour of need they want those plain truths and consoling hopes, which form the practical fellowship of hearts that had before been estranged from one another. It is recorded, that when the city of London, in the year 1665, was visited with the plague, which raged like the wild-fire of destruction through that immense mass of population, as soon as the hope of checking its ravages gave way to the anguish of despair, when the pestilence was at its most awful height, the people rushed in one indiscriminate multitude into the temples of God. Wherever a sanctuary offered itself, wherever a church was to be found, no matter of what denomination, there they poured out their souls to Him, of whom they besought help; the distinctions of religious faith were forgotten! while their hearts were melted down together in humility and prayer before the altar of God. But no sooner did the scourge begin to be withdrawn, no sooner did its fury cease, than they remembered and returned to their distinguishing creeds, and one of the first evidences of the diminution of the pestisence was the separating into their old religious parties. There is nothing like a time of general trial and suffering, to unmask the deceptions we put upon ourselves with regard to this subject,—and to show us that where the words of Jesus, which are spirit and life, are received at all, they find nearly the same lodgmeut in all hearts.

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[From the Christian Reformer.]

#### A BRIEF VIEW OF SOME OF THE PRINCIPAL POINTS IN THE TRINITARIAN CONTROVERSY.

1. Trinitarians cannot produce from the scriptures the identical proposition of the Trinity; while Unitarians can produce numerous plain and express passages declaring that God is One.

2. Trinitarians, not being able to reconcile their doctrine with reason, are obliged to have recourse to mystery. Unitarians shew them, that they must either give up mystery, and with it the strong hold of their doctrine, or consent to be identified with "*Babylon the Great, the Mother of Harlots, and Abominations of the earth;*" for MYSTERY is inscribed upon her forehead. See Rev. xvii. 5.

3. Trinitarians admitting that their doctrine is not contained in the express language of the scriptures; Unitarians tell them that it is not a doctrine of *Revelation*, but a doctrine of *Inference;* and that they virtually deny that Christianity is a Revelation.

4. Trinitarians, attempting to prove their doctrine by inference, assert that Jesus Christ was with the Father before the world was. Unitarians reply, that Christians are said to have had the grace of God "before the world began;" that Christ is said to be "the Lamb slain from the foundation of the world;" and that God is said to "call those things that be not, as though they were." See 2 Tim. i. 9; Rev. xiii. 8; Rom. iv. 17.

5. Trinitarians infer that Jesus Christ is God, because he had the glory with the Father. Unitarians reply, that the glory was *given* him by the Father, and that the glory which the Father gave him, he gave to his disciples. See John xvii. 22.

6. Trinitarians rejoin, Jesus Christ had an essential glory, and a derived glory, and it was the latter that he gave to his disciples. Unitarians reply, Jesus Christ makes no such distinction, and surely a proper regard to his authority would induce you to be satisfied with his words.

7. Trinitarians contend that Jesus Christ must be God, because he and his Father are one. Unitarians reply, that in the 17th chapter of John, he prays that all his disciples, in every age of the world, may be one, even as he and the Father are one. And using a favorite argument of their own, to prove the strictness of comparison, they remind them of the words in the passage, *even as;* "even as we are one."

8. Trinitarians contend that Jesus Christ must be God, because he said, he ascended to heaven, and came down from heaven, and was in heaven. Unitarians reply, that it is said of Christians, "They are not of the world, *even as* I am not of the world;" that they are said now to "sit together in heavenly places in Christ Jesus;" and that the apostle Paul, a man, was taken up into "the third heaven." And they again remind them of their favorite argument of comparison, *even as;* "They are not of the world, even as I am not of the world." See John xvii. 16; Eph. ii. 4—6; 2 Cor. xii. 2—4.

9. Trinitarians contend that Jesus Christ must be God, because he is said to be the express image of his person. Unitarians reply, that God "created man in his own image, after his likeness;" and they add, that the image of a person cannot be the person whose image it is. See Gen. i. 26, 27.

10. Trinitarians contend that Jesus Christ must be God, because he said, "Where two or three are gathered together in my name, there am I in the midst of them;" and "Lo, I am with you alway, even unto the end of the world." Unitarians reply, that the prophets of God speak in the person or name of God; and it is hence that Moses said to Joshua, "Be strong and of good courage, for thou shalt bring the children of Israel into the land which I sware unto them, and *I will* be with thee." See Deut. xxxi. 22, 23.

11. Trinitarians contend that Jesus Christ must be God, because it is said he knew all things. Unitarians reply, that it is said of Christians, "Ye have an unction from the Holy One, and *ye* know all things." And they remind them that it is said likewise, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." See 1 John ii. 20; Mark xiii. 32.

12. Trinitarians contend that Jesus Christ must be God, because it is said Thomas addressed him, "My Lord and my God!" Unitarians reply, that it is said in another place, "And Jonathan said unto David, O Lord God of Israel," &c. See 1 Samuel xx. 12.

13. Trinitarians contend that Jesus Christ must be God, because it is said that "the fulness of the Godhead dwelleth in him bodily." Unitarians reply, that "it pleased the Father that in him should all fulness dwell:" and that the Apostle Paul prays that the Ephesians may "be filled with all the fulness of God." Col. i. 19; Eph. iii. 19.

14. Trinitarians contend that Jesus Christ must be God, because it is said, that he is in the Father, and the Father in him. Unitarians reply, that it is said, "Whosoever confesseth that Jesus is the Son of God, God dwelleth in him, and he in God;" and that "he that dwelleth in love, dwelleth in God, and God in him." See 1 John iv. 15, 16.

15. Trinitarians contend that Jesus Christ must be God, because it is said, that on various occasions he was worshipped. Unitarians reply, that it is said, "And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and *worshipped* the Lord and the king;" "The servant therefore fell down and *worshipped* him, saying, Lord, have patience with me, and I will pay thee all;" "Then shalt thou have *worship* of them that sit at meat with thee." And they remind them, that it is said in a certain ceremony, "With my body I thee *worship*." See 1 Chron. xxix. 20; Matt. xviii. 26; Luke xiv. 10; and the Book of Common Prayer.

16. Trinitarians contend that Jesus Christ must be God, because he is so styled in the 1st chapter of the Epistle to the Hebrews. Unitarians reply, that it is said in another part of scripture, "And the Lord said unto Moses, See, I have made thee a God unto Pharaoh;" and that "they are called Gods unto whom the word of God came." And they remind them, that it is added in this very chapter (1st of Heb.), "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." See Exod. vii. 1; John x. 35.

QUERY.—*How many Deities would the Trinitarian argument prove?*

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#### NOTES ON PASSAGES OF SCRIPTURE.

We quote the following notes on passages in the New Testament, from the Monthly Repository. "Let no man,"—says the illustrious Bacon,—"let no man, upon a weak conceit of sobriety, or an ill applied moderation, think, or maintain, that a man can search too far, or be too well studied in the book of God's word, or in the book of God's works."

Luke xvi. 8. "— the children of this world, are in their generation wiser than the children of light." A few supplemental remarks on *the parable of the unjust steward* may not be undesirable.

The *moral* of it has been intimated by the clause which I have now transcribed: the verses that immediately follow [9—14,] contain our Saviour's advice, founded on the circumstances which he had been representing, and adapted to the situation and character of his several hearers. If we attend to this division of the former part of the chapter, we shall more clearly understand the speaker's meaning. No regard to wealth, as such, is here recommended: fraud and dishonesty do not receive here any countenance whatever. Our Lord assuming that, as human nature and society are constituted, "the rich and poor" will "meet together," enjoins upon his disciples that wise and virtuous use of what we call *property*, which will minister to their greatest welfare.

Perhaps this parable has been misunderstood in consequence of the reader not perceiving that the former clause of the eighth verse belonge to the story. The slightest reference to the context and the annotators, would prevent the error, which would be yet more effectually obviated by an exact translation. Such is the influence of sounds—such the neglect of inquiry, and the absence of discrimination—that many persons may consider Jesus Christ to be here intended by "the Lord." The proper rendering would be, "the master," which should also be substituted in the third verse. It is not our Saviour who commends a part of the unjust steward's conduct. Whatever of commendation we see, proceeds, fitly enough, from the steward's "master," who praised, says Campbell, in loc., "neither the actor nor the action, but solely the provident care about his future interest, which the action displayed; a *care* worthy the imitation of those who have in view a nobler futurity, eternal life."

Acts xxvi. 28. "Agrippa said unto Paul, Almost thou persuadest me to be a Christian. There is no just reason for looking upon Agrippa as a concealed believer in

Christianity, or as insincere in his religious profession. Nothing that we know of him, nothing which the language, the incident and the chapter before us disclose, will countenance such an opinion. His case appears to have been simply this: he was a Jew and a man of the world—a slave to its bad principles and customs—yet no stranger to his country's prophetic books, nor quite ignorant of the name and history of Jesus of Nazareth; and, impressed by Paul's appeal to him, by his narrative, his eloquence, and his demeanor, he cannot refrain from declaring his own feelings, and avowing that he was "almost" convinced of the truth of the doctrine which the apostle preached. Such a declaration spoke loudly in favor of the gospel, and of its able and intrepid advocate.

1 Cor. xiii. 13. "— now abideth faith, hope, charity," &c. Mr Locke, who in the conciseness of his paraphrases has never been surpassed, explains this clause in the following manner; "But then even in that [the future] state, Faith, Hope, and Charity will remain."

I should rather explain the word "now" of the Christian's probationary condition: it has this meaning in the twelfth verse; and surely it cannot in strict truth be said that faith and hope will find objects on which to be exercised in the heavenly world. As the apostle, in verse eighth, had contrasted charity, or love, with the extraordinary gifts of the first believers, and illustrated its vast superiority, so he compares it here with the faith and the hope which belong to every genuine disciple of Christ in the usual course of things, and through all successive ages of the church.

2 Cor. v. 16. "— though we have known Christ after the flesh." Newcome paraphrases the clause thus, "though Christ hath appeared to me on the way to Damascus, and in visions, yet I lay no stress even on this pre-eminence." But this explanation ill suits either the context or the accustomed import of the phrase. The context fixes our thoughts on *Jewish partialities and prejudices;* and the phrase usually refers to *Jewish privileges and distinctions.* Phil. iii. 4, 5; Rom. viii. 1. Locke's paraphrase of this language is admirably correct; "If I myself have gloried in this, that Christ himself was circumcised as I am and was of my blood and nation, I do so now no more any longer."

Gal. v. 12. "I would they were even cut off which trouble you." The apostle's meaning might have been deemed unambiguous, had not commentators given opinions differing from each other. "Separation from the religious community, of which these men were the unworthy and pernicious members," is the idea designed to be expressed, and nothing further.

1 Tim. iv. 13. "Give an attendance to reading," &c., "i. e.," say most of the commentators, "to the *public* reading of the Scriptures of the Old Testament." Yet the context shews that *private* reading and study must have been included in this advice. The fifteenth verse is surely decisive; for *meditation* respects *private* study; and *public* reading alone could not advance Timothy's proficiency. Diodati and Whitby are among the few expositors who appear to have seized the Apostle's meaning.

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[For the Christian Register.]

### THE PASTOR'S WALK.

It was a moment of deep interest when Mary E. expressed a readiness to lay an offering of tender gratitude on the public altar of her Saviour's love. She was the daughter of parents, distinguished indeed for their prompt attendance on the preached word, yet not, as I could yet infer, deeply, personally engaged upon eternal truths. They had educated their family in the usual forms, and with no special regard to their spiritual interests. I was therefore rather unprepared to observe any very rare examples of youthful piety among their offspring. Yet there was something in the air of Mary, when I had spoken of heavenly things at her father's fireside, which drew my notice. No word, it is true, escaped her lips; but on those composed features and in that kindling eye I read a cheering message. It could not have been the simple movings of respect for my office, I thought, which gave rise to those cordial welcomes and that sincere manner with which she always met me. And when after having in a Sabbath's discourse pourtrayed our Father's mercy, I saw the tear steal down her cheek as we spoke on leaving the church, my hope was ripened almost to certainty.

Filled with this strong conviction, I hastened the succeeding week to determine the point by a personal interview. After introducing the general subject of our faith, I passed to speak of the blessed influence of the holy communion on the Christian character, on our affection for Jesus and our endeavors to keep his commands. She gave a hearty assent to all that was said. If I had hitherto entertained doubts of her seriousness, they were now dispelled. I immediately therefore added, "Perhaps you have thought of this ordinance in regard to your own situation? I shall be exceedingly gratified if this be true." Her reply was ready. "I have thought of it for a considerable time." "May I not then indulge the hope that you will soon feel inclined to enjoy the privileges of this rite? With the views you express, it could not but prove a source of great satisfaction, and a most valuable aid to you in the Christian course." "I wish," was [the answer, "that I felt worthy to partake of the sacrament; it seems to me so solemn an act, that a person should deliberate long before venturing to perform it." Alas! I reflected, for the errors of early education. But I had so often passed over this ground with one and another of my people, that it appeared less fearful than in former days. I knew also that the mind of Mary was capable of subduing groundless apprehensions to an uncommon extent. And such, I became convinced, was the terror associated in her thoughts with this simple rite. The result of our first conversation was but the partial removal of that dark cloud, which she had so long seen over the table of our beloved Redeemer.

A month elapsed when I again spoke to her on the final injunction of the Saviour. It was under favorable circumstances that I then saw her. That mother to whom she was most tenderly attached had been brought to the confines of the grave. Her heart was visibly softened by this event, especially on finding the other parent deeply affected. A bond of the holiest kind was thus forming between them. As I left the sick one's bedside on an afternoon's visit, the daughter accompanied me to an adjoining room. And at that moment she betrayed a solicitude and a penitence hardly less moving than her's who seemed verging to the unseen world. I then felt "Now is the accepted time." Here is a sensibility of priceless worth—an auspicious moment. It was a fit occasion to speak again of the Christian rite. She objected however her extreme youth. I endeavored to impress the value of the scripture promise "they that seek me early shall find me." I spoke of the blessing of Jesus even upon the youngest—of his love for that youth who had "kept the commandments" and his peculiar regard to that disciple whose years were least of the twelve he had chosen. After a continued strain of remarks in this tenor, it became apparent that she was not unwilling thus far to take up her cross and follow Christ. "But," she farther observed, "I have *friends* who have tried to persuade me against taking this step. They differ from me," said she, "in doctrinal opinions and think if I delay coming to the table of the Lord, I may yet change my views. I do not know how to displease them so much." I then inquired "You believe this act a duty we owe to our Saviour, do you not?" "Certainly," she answered, "we are bound to manifest the highest obedience and affection to one who has done so much for us." "Then," I continued, "perhaps you may feel, on reflection, that you owe a debt of gratitude unto Jesus greater than the claims of even the nearest of these friends." She paused. In a few moments her reply came. "I had never taken that view of the duty before, but it is, Sir, it *must* be as you say."

"And yet," she rejoined, after a short hesitation, "may I not cherish this gratitude in secret? May I not be as sincere and devoted to religion if I should not become a member of the church?" This, I had suspected, would be her final objection. "You doubtless will remember," I therefore immediately replied, "that our honored Master and Model was himself *baptized* of John, and that he kept the Passover and other rites of his nation; nay, that it was while partaking of one of these rites and as many suppose in a substitution for it, that he founded our holy communion?" After a few minutes pause in which she seemed absorbed in meditation, I added, "But, more than all, it was an express *command* of our Lord, 'this do in remembrance of me,' and I presume we shall all say that no command of this Divine Friend can be unimportant—or that it will be as well with us in our Christian attainments if we omit any one of them as if we observe the whole." Before I left her, the long-revered fabric of doubts and scruples on this point had so far fallen that she desired me to offer her name with a request for reception to our number. B.

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[For the Christian Register.]

### ANECDOTE OF DODDRIDGE.

Mr Editor,—In glancing over a religious magazine of some fifty years since, I found in a memoir of Rev. Job Orton, the biographer of Doddridge, and one of the most eminent and useful ministers of his time, the following sentence, which throws some light both upon the opinions of Mr Orton, and upon those of his instructer.

Mr Orton told the writer of this, that he never used the common doxology (Trinitarian) above once in his life; and that then he was inadvertently led to do it, by a note, which Dr Doddridge sent up to him in the pulpit, *when certain ministers were present*, expressed in these terms. 'One who has received great blessings from the Father, Son, and Holy Ghost, desires due praise may be given to each.'

Mr Orton himself, [says his friend, who is writing of him,] much disapproved such a test of orthodoxy, and thought it unwarrantable to go beyond the plain scripture example.

In this little anecdote, Mr Editor, one cannot help discovering an indication of an infirmity of Doddridge, of which several examples appear in his own Memoirs; and which did not escape the censure of his best friends. It was that of making most of his Orthodoxy in the presence of his Orthodox friends; and accommodating his language in prayer and in preaching to the taste of his hearers. There is no doubt, that in Doddridge this accommodation was united with an honorable desire to remove prejudice, and to please for the sake of doing good. But it betrayed him into some inconsistencies, which his most ardent admirers regretted; and which such plain honest men as Orton, though his pupil, and Samuel Palmer, who, I believe, is the author of this anecdote, did not hesitate unequivocally to condemn. Other anecdotes of the same sort are still remembered, and not a few may be gathered from Doddridge's Life. Yours, Simplex.

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# CHRISTIAN REGISTER.

## BOSTON, JANUARY 21, 1832.

### MEETING OF THE BOSTON PORT SOCIETY.

An adjourned meeting of this Society was held, agreeably to notice, on Monday evening last in the Congregational Church in Federal street, where a large audience was assembled at an early hour. The services were introduced with prayer by Rev. Dr Channing, the senior Pastor of the Church. The objects of this adjournment having been briefly stated, a Report of the Committee appointed at a previous meeting of several merchants and others interested in the purpose, was communicated by Hon. William Sullivan. In this Report, several interesting enquiries were considered, and various resolutions, expressive of the importance of the object, and suggestingmeans for accomplishing it, were proposed for the adoption of the Society.

The meeting was then successively addressed by Rev. Mr Pierpont, who had moved for an adjournment at the previous anniversary; by William Sturgis, Esq. Chairman of the meeting of gentlemen assembled in State street; by George Bond, Esq.; by Rev. Mr Wells, superintendent of the House of Reformation for Juvenile Offenders; and, finally, at much length, and with great feeling and eloquence, by Rev. Mr Taylor, the stated Preacher at the Society's Chapel to the seamen.

It would be impossible within the brief limits of a notice like the present, to convey a just idea of this remarkable address; in which, however, the character, conditions, wants, temptations, sorrows, and dangers of seamen; their peculiar virtues, and besetting sins; their moral, intellectual, and religious capacities, notwithstanding the exposures, and disadvantages of their lot; the deep interest, which not themselves only, but the whole community, and even the civilized world should feel in their improvement, virtue, and happiness; the necessity of the seaman's calling to the diffusion of knowledge, freedom, civilization, Christian light, in all which their labors were the indispensable instruments; and finally, not only the practicability but in signal instances the actual success of measures, already adopted for their improvement; these and various other points were exhibited to the deep conviction and at times, almost to the overwhelming feelings of the audience.

We trust that this highly interesting occasion will be followed by valuable results. The views presented by Mr Taylor were the history in fact of his own personal experience and observation; of intimate knowiedge of seamen, and discovered a sober and rational, as well as feeling, consideration of their wants, and of the means of supplying them.

The Society, who for several years have had charge of this interesting mission, are entitled to the public confidence by the good judgment, persevering benevolence, and truly Christian spirit, with which amidst some diversities of religious opinions, and many pecuniary discouragements, they have maintained its interests. The whole income of their funds has been far from sufficient, even with the most moderate expenditures, to meet their wants. We are thankful, therefore, that a wider interest has been awakened in this cause; and that the other gentlemen now earnestly engaged with them in its support, will persevere in the same judicious measures, that have hitherto been pursued, so that while a suitable provision shall be made for the missionary and his family,—not dependant as hitherto on precarious and inadequate contributions,—the same places shall be favored by his labors; and the whole object be conducted in precisely the same humble and unobtrusive, catholic and benevolent spirit, which by its good fruits and evident blessing from heaven, has obtained for it the public regard.

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### MASS. PEACE SOCIETY.

The Massachusetts Peace Society, as may be learned from the advertisement on our third page, will celebrate their anniversary on next Wednesday evening,—not as in former years by a public written Address, but by an extemporaneous discussion, in which several gentlemen of Boston and other places have been invited to take part. The meeting will be held in the Representatives' Chamber, but we hope it will be understood that the attendance of ladies is expected and desired. The object of the Peace Society is of the first importance, none can claim higher regard on the ground of character, and the difficulties that surround the subject can alone prevent a more general cooperation in its support. These obstacles the Society proposes to reduce by calm and judicious measures, chiefly by enlightening the public mind on the evils—inherent and consequential—of war and by exciting a desire and demand for the extirpation of those evils. It is a holy purpose which the Society has conceived, and we trust that through the divine blessing it will prevail over prescriptive opinion and custom, and obtain full accomplishment. The Massachusetts Peace Society has not just sprung into existence; it was watched in its infancy by the philanthropic care of one of the best of men, whose declining life would be cheered by the knowledge of its prosperity. Let Christian hearts be strong in faith and love, and the advocates of peace will be found in every dwelling.

### HOWARD BENEVOLENT SOCIETY.

The twentieth anniversary meeting of this efficient and useful society took place last Wednesday evening at the Old South Church. Rev. Dr Hopkins, assistant minister of Trinity Church, conducted the religious services. We listened to his sermon, from the text,—"It is better to go to the house of mourning than to the house of feasting,"—with pleasure, and we trust with profit. The devotional exercises were performed in the Episcopal mode. To this we do not object, although we have no partiality to written forms of prayer, but we confess, it seemed to us not a little strange and in a high degree injudicious, to introduce on such an occasion the creed of the Church of England, and four or five Trinitarian and of course unscriptural doxologies. With this exception, the performances must have been satisfactory to all.

It is to be regretted that the inclemency of the weather occasioned so small a congregation. The objects of the Society are of a character to commend themselves to every Christian breast, and we are always glad to witness a full assembly when its claims are to be set forth.

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### MORAL AND RELIGIOUS IMPROVEMENT OF SEAMEN.

A meeting of gentlemen friendly to the moral and religious improvement of seamen was held on the 16th instant, at the Marine Hall, in State street. The meeting was organized by the choice of Mr William Sturgis as Chairman, and Mr N. A. Barrett as Secretary.

At that meeting there was an interesting discussion, and a committee of seven appointed to consider the objects, and to devise a plan for the aid of the Boston Port Society, and to report at an adjourned meeting. The Committee consisted of the following gentlemen, William Sturgis, William Sullivan, Nathaniel Curtis, Abbot Lawrence, Thomas Lamb, Nathaniel A. Barrett, and Francis O. Watts. Their Report was read at the adjourned meeting of the Boston Port Society on Monday evening, and was published in yesterday's Daily Advertiser. We refer to the subject now, for the purpose of introducing the resolutions with which it concludes.

1. Resolved, That the faithful observance of the moral duties which Christianity enjoins, constitutes the highest claim to respect and esteem among men.

2, Resolved, That those who have been favored with christian instruction, are bound to impart its blessings to those who have them not.

3. Resolved, That there is no class of men who need christian instruction more, nor any who would profit by it more, both for themselves, and others, than seamen.

4. Resolved, that the establishment of proper means to secure such instruction to seamen, is among the best and most profitable of all the charitable uses, to which money can be applied.

5. Resolved, That the inhabitants of Boston be respectfully invited to make donations, and to subscribe for the payment of sums annually, to be placed at the disposal of the *Boston Port Society*, and to be applied by that Society to the religious and moral improvement of seamen.

6. Resolved, That we fully appreciate the indefatigable zeal and eminent services of the Rev. E. T. Taylor; and we deem a continuance of them indispensable to the prosperity and full accomplishment of the noble cause in which he is engaged; and that his continued efforts therein, under the most discouraging circumstances, and notwithstanding repeated invitations to undertake the like labors and duties elsewhere, entitle him to the respect, gratitude and support of this community.

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### ATONEMENT OR RECONCILIATION.

The question is sometimes asked, "Why do not Unitarian preachers and writers make more frequent use of the word *atonement?*" The answer is ready, and should be deemed a satisfactory one.

1. The term "atonement," is not properly a New Testament term; our Saviour never used it; no one of his twelve disciples ever used it; it occurs but once in all the New Testament, and then the original word ought to have been translated *reconciliation;* which is the N. T. term; and which, therefore, Unitarians prefer generally to employ.

2. Another reason why they refrain from using the word "atonement," is, that they believe wrong ideas are connected with it in the popular mind—ideas that are irrational, unscriptural, and pernicious; so that by employing it, without accompanying remarks by way of explanation, they might seem to others to entertain notions which they do not, and would also contribute to perpetuate in the community opinions which they think unchristian and injurious.

For these reasons Unitarians prefer to employ the word *reconciliation* to express the great design of Christ's mission into the world; the word which the writers of the N. T. generally use, and which is not liable to be misunderstood by any.

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## RELIGIOUS INTELLIGENCE.

*The votes of the English Bishops on the Reform Bill.* We find the following good article on the late votes of the English Bishops on the Reform Bill, copied into the "Telegraph," of Cincinnati. The subject is exciting more and more attention in England; and the Bishops, by the unwise and impolitic course they have pursued, have drawn upon themselves a measure of public odium, from which they may reasonably fear serious results to their spiritual influence and power, if not to their temporalities. The Bishop of Carlisle has already, as the papers have stated, been burnt in effigy, in the court-yard of his own palace, as the residences of the Bishops are called, and the Bishop of London, Dr Bloomfield, found it not safe to present himself in one of the parish churches of his own diocese, (where he was expected to preach on an anniversary occasion,) from apprehension of a threatened tumult.

The course which the Bishops would take in the house of Lords on the Reform Bill, excited great speculation before the vote, and has been much the subject of attention since. We perceive that twentyone of the Bishops and Archbishops, English and Irish, voted against the bill. One in person, and one by proxy, voted in favor of the bill. Seven, therefore, did not vote—thirty being the whole number of Episcopal votes in the peerage. The Archbishop of Canterbury, who appeared as the spokesman of the church against the bill, is Dr Howly, who was raised to the episcopate about twenty years ago, as the successor of Bishop Porteus in the see of London. He was then considered as a moderate whig, and was known for his very high standing in the University of Oxford as a scholar, but not much to the public. The two Bishops in favor of the bill are those of the latest and oldest promotion—the first, Dr Maltby, lately raised to the see of Chichester, is well known to classical students by his various publications on the Greek literature and language. He was a pupil and friend of that Grecian republican, Dr Parr, and of his school in learning and divinity. The venerable Bishop of Norwich voted by proxy;—this is the excellent and liberal Dr Bathurst, now in extreme old age, a descendant of one of the noblest families in England, being we believe, the grandson of Lord Bathurst, known to the readers of Burke by his splendid introduction of him in his speech on American taxation. This venerable man has, since the period of our own revolution, voted and acted steadily on the side of liberal principles and popular rights. He was several times the only Bishop who voted for the Catholic emancipation, and his speech on that subject when the bill was rejected in 1817, [the last we believe which he has delivered in that body,] one in which he bore his personal testimony to the pastoral labors and personal virtues of the Irish Catholic clergy, was a most beautiful effusion of generous sentiments and touching eloquence. After voting for years in a minority on this and other questions, [the suppression of the slave trade was one of them,] he had the gratification of at last becoming one of the majority on all of them. He is now probably eighty years of age, but we indulge the hope that he will yet live to vote in the majority on the Reform Bill.

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*Romish Church.* On the subject of "indulgences," as granted at Rome, we have the following extract of a letter from Hon. D. D. Barnard, dated Rome, 18th March, 1831.

The doctrine of indulgencies is in full vogue at Rome. Indulgence, however, does not mean license for future sins—at least it is denied that such license is ever granted. It signifies rather pardon for the past—but this is granted by the quantity. It is not an uncommon inscription over the door of a church,—"Plenary indulgence to the living and the dead." This of course means something more than the mere forgiveness of sins in this world—the power of the priest invades the future, so far at least, as to enable him to relieve souls from the pains of purgatory. In the centre of that stupendous pile of ruins—the Coliseum—a plain wooden cross has been erected, and occupies of course the arena where rivers of Christian blood has flowed, at the order of the persecutors of the church. This cross bears an inscription, that the kissing of this wood shall procure to any individual who performs the pious act, "indulgence for two hundred days." Accordingly the place is constantly crowded with hundreds and hundreds of persons who come to kiss away their sins. In one of my rambles, a few days since, I met with an *Oratoire,* inclosing a Madonna in a glass case in a niche of a garden wall; and here the good Catholic was informed that two hundred days' indulgence could be obtained by repeating before this altar the Litany entire, by the gracious clemency of a Pope who lived in the early part of the fourteenth century! This two hundred days seems to be a favorite period of indulgence, and is used very commonly, as a kind of small change for the payment of little debts, as a convenient reward of merit. The present Pope has just announced that indulgence to all persons now in the schools of the priests and training for holy week, who shall be able, at that time, to repeat the catechism without missing.

It is difficult for a Protestant to understand this doctrine of indulgence perfectly. It is certain that these are favors sought after by the people with great eagerness, and that the power of the priests to grant or withhold them at pleasure, gives them a control over the credulous which is altogether irresistible. As nearly as I can learn, this indulgence, whether granted to the *living* or the dead, has a direct relation to the pains of purgatory. To the dead, at the prayer of their surviving friends—provided they can pay for it—the indulgence conveys relief, either complete, or for some stipulated portion of the suffering to which the souls have been condemned. In the case of the living, an indulgence, for instance, of 200 days, strikes out from the list of sins for which the soul must otherwise suffer in purgatory, all those committed within the said 200 days.

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*Sunday Evening Lectures by Unitarian Clergymen.* The Lecture tomorrow evening will be delivered at Rev. Mr Emerson's Meeting house, Hanover Street, at half past six o'clock.

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*Deaths of Eminent Men Abroad.* We collect the facts here stated from late English papers.

Nov. 21st, at his palace in Winchester Dr Charles Sumner, the Bishop of Winchester. Dr Sumner has been known as the author of some valuable works, and particularly as the translator of Milton's recently discovered Treatise on "the Christian Doctrine." To his learning and excellent character, it has been said, he was indebted for his preferment to that exorbitantly rich See; but like most of his brethren of the Episcopal Bench, he had made himself obnoxious to the popular party of the kingdom, by his vote against Reform.

At his Rectory House in Somersetshire, Rev. William Shaw, D. D., F. S. A., the last surviving friend of Dr Samuel Johnson.

In Bury, Charles Blomfield, Esq. father of Dr Blomfield, the present Bishop of London. From the advanced age, at which an Episcopate is usually obtained in England, it is seldom that we find recorded the death of a father of a Bishop. But of late, that dignity seems to have been conferred on younger men, than was formerly the custom.

## DOMESTIC INTELLIGENCE.

### MASSACHUSETTS LEGISLATURE.

*In the Senate, Friday Jan. 13th.* Sundry private and local petitions were taken from the files, and sundry petitions presented and committed. Orders of notice passed on several petitions. A bill was reported to incorporate the Protection Company. A message was received from the Governor, transmitting a communication from the Governor of Maine and a resolve of the Legislature of that State relative to the Canada Road, which lies partly through the public lands owned by the two Governments. The communication requests the sanction of this Commonwealth to the measures adopted by Maine relative to an alteration in the route of the road, and an extension of the time heretofore limited by the Legislature for its completion. A compliance with the request is recommended. The message and accompanying documents were committed in both branches to the Committee on Public Lands.

*In the House of Representatives.* The Committee reported that the amendment of the Constitution adopted at the last Legislature and referred to the present, ought to pass. A resolve providing for uniform returns on the subject of State Paupers was passed. Several petitions were presented. The petition of the Trustees of Amherst College was committed. Bills were reported to incorporate the Green River Hemp Company, and Boston and Barre Company.

*In the Senate, on Saturday.* The resolve from the House providing for a uniform return of State Paupers passed. A bill in addition to an act to regulate the proceedings of Courts of Probate was reported. A Committee was joined to the Committee of the House on the propriety of adopting measures to celebrate the centennial anniversary of the birth day of GEORGE WASHINGTON.

*In the House of Representatives.* Several private petitions were presented. A Committee of one from each County was appointed to inquire into the expediency of providing a more effectual way of supporting State Paupers than at present. The Judiciary Committee were instructed to consider and report the expediency of causing mortgages of personal property to be recorded in the public records of the city of Boston and of the several towns in this Commonwealth by their respective City and Town Clerks, within a specified time. A Committee was appointed to consider the propriety of adopting suitable measures for celebrating the centennial anniversary of the birth of Washington, and to confer with any Committee of the City of Boston for the same purpose. A bill was reported to incorporate the Concord Manufacturing Company.

*In the Senate, on Monday, Jan. 16th.* Sundry petitions were committed and several passed to be engrossed.

*In the House of Representatives.* Petitions were presented and committed. A Committee was appointed to consider if any and what measures should be adopted in relation to the Indians within this Commonwealth. The Judiciary Committee were instructed to consider if any, and what additional provisions are necessary to punish attempts to commit murder by poison or other means not enumerated in the existing statutes.

*In the Senate, on Tuesday.* A report was made from the Joint Committee, that it is expedient to celebrate the centennial anniversary of the birth day of GEORGE WASHINGTON, on the 22d day of February next, and that the Governor, President of the Senate, and Speaker of the House of Representatives be requested to appoint some suitable person to deliver an appropriate oration on the aforesaid anniversary.—The report was accepted and the House concurred. The petition to incorporate Oxford South Cove and part of the towns of Oxford and Dudley as a town, was taken from the files and committed.—Remonstrances against the petition were presented and committed. The petition of S. Sampson and al. for incorporation as the Old Colony Bank was committed. The House concurred.—The bill authorizing the Commercial Insurance Company of Nantucket to increase its capital passed to be enacted.

*In the House of Representatives.* The Judiciary Committee were instructed to inquire into the expediency of providing by law for the better protection of merchant and others, who may enter into contract in relation to goods &c. entrusted to factors and agents. A Committee was instructed to inquire into the expediency of enacting a general law on the subject of interments of the dead. The Committee on Education were instructed to inquire if any, and what alterations are necessary in the law respecting District School Meetings. Several petitions for an amendment of the third article of the Bill of Rights were presented. A resolve and article of amendment of the third article of the Bill of Rights were reported by the Committee. Bills authorizing the Commercial Insurance Company of Nantucket to increase its capital, and certain persons to be agents and attornies for the full settlement of the concerns of the Newburyport Marine Insurance Company, passed to be enacted. Several private and local petitions were presented.

*In the Senate, on Wednesday.* Many petitions were presented and committed. A report from the Valuation Committee, appointed by the last Legislature, was submitted. Orders of notice passed on the petition of Sandy Bay Pier Company, and on the petition of the inhabitants of Hopkinton. The bills to incorporate the Green River Hemp and Flour Company; Boston and Barre Company; and to authorize certain persons to be agents and attornies to settle the affairs of Newburyport Marine Insurance Company, passed to be enacted.

*In the House of Representatives.* The Committee reported a Resolve respecting the Indians in this Commonwealth. Bills to incorporate Boston and Barre Company, and Green River Hemp and Flour Company, passed to be enacted.

*In the Senate, on Thursday.* Several petitions were committed. The President announced that the Committee had selected the Hon. Francis C. Gray, to deliver an oration on the anniversary of the birth day of GEORGE WASHINGTON, and communicated a letter from Mr Gray signifying his acceptance. A petition was presented of the Boston and Lowell Railroad Corporation, for an alteration of their charter, and for authority to construct a bridge across Charles River—committed. A bill was reported to incorporate the proprietors of Egremont Academy. A bill was reported in addition to an act to incorporate the Hadley Falls Company. The Committee on the amendment of the Constitution relative to the House of Representatives reported the following resolutions.

*Resolved*, That the number of the Members of the House of Representatives ought not to exceed 200.

*Resolved*, That the Representatives ought to be so apportioned among the inhabitants of the Commonwealth, that equal numbers of the inhabitants shall be entitled as nearly as may be, under all circumstances, to equal numbers of Representatives.

*Resolved*, That for the purpose of electing the Members of the House of Representatives, the Commonwealth ought to be divided into districts, each containing, as nearly as may be, the amount of population, necessary to entitle it to one Representative; provided nevertheless, that no town or city shall be divided.

*Resolved*, That the Committee on so much of the Governor's Message as relates to an Amendment of the Constitution for the purpose of reducing the number of the Members of the House of Representatives, be instructed to report an amendment in conformity to the preceding Resolutions.

*In the House of Representatives.* Sundry petitions and remonstrances were presented. A Committee was appointed to consider the expediency of revising the general laws of this Commonwealth. The bills reported by the Hon. William Sullivan, in relation to capital punishment, were committed. The Judiciary Committee to whom was referred the order respecting notice to the adverse party in all cases of complaint for nonentry of an action, reported that it is not expedient to legislate upon the subject—report accepted. An order, directing the Committee on Elections to inquire what towns have returned to the House more members than they have a constitutional right to return, was laid on the table.

### TWENTY SECOND CONGRESS.

*In the Senate.* A memorial of the President, Directors and Company of the United States Bank, praying for a renewal of the charter, has been presented and referred to a select Committee of five. Mr Clay laid on the table a resolution, declaring that the duties on all imported articles except silks and wines, not coming in competition with similar articles produced in the United States, ought to be abolished, and that the duties on silks and wines ought to be reduced, and that the Committee on Finance be instructed to report a bill accordingly. A petition has been presented from the merchants in Salem, praying that in any law reducing the existing duties, certain provisions may be made respecting merchandize which would be entitled to debenture.

*In the House of Representatives.* A memorial similar to that presented in the Senate, for a renewal of the charter of the United States Bank, was presented and after long debate was referred to the Committee of Ways and Means. A bill was reported by the Committee on Military Affairs for the settlement of the claim of South Carolina against the U S. A motion to recommit the bill, after animated debate, was lost. A resolution was introduced to appoint a Committee to inquire into the expediency of making an appropriation for the removal of free negroes to Africa.

*Bill of Rights* The following is the amendment proposed by the Committee of the House of Representatives, on the petitions for an amendment of the third article of the Bill of Rights.

As the public worship of God, and the inculcation of piety, religion and morality, promote the happiness and prosperity of a people, and the security of a republican government—Therefore, the several religious societies of this commonwealth, whether corporate or unincorporate, shall now, and at all times hereafter, have the right, at any meeting legally warned and held for that purpose, to elect their pastors or religious teachers, and to contract with them for their support; to raise money for erecting and repairing houses of public worship; for the maintenance of religious instruction, and other necessary expenses, by a tax on their members only.

And all persons, who now belong to any religious society, or who may hereafter voluntarily connect themselves therewith, shall be taken and held to be members, until they shall leave with the clerk of such society a written notice of their wish to separate, after which they shall not be liable for any expenses which may occur, or any grant which may be made by said society.

And all religious sects and denominations, demeaning themselves peaceably and as good citizens of the commonwealth, shall enjoy equal privileges, shall be equally under the protection of the law, and no subordination of any one sect or denomination to another shall ever be established by law.

*December in Boston.* The Advertiser of Thursday last, gives the following result of observations made in this city, during the past month of December.

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| Mean heat of December, 1831, | 19,14 |
| Mean heat of Dec. for 13 preceding years, | 32,05 |
| Mean heat of Dec. 1829; the warmest for 13 years, | 37,40 |
| Mean heat of Dec. 1820; the coldest for 13 years, | 26,52 |
| From which it appears that the mean heat of Dec. 1831, was lower than the mean heat of the same month as deduced from the average of 13 preceding years by | 12,91 |
| Than the warmest Dec. for the same time by | 18,26 |
| Than the coldest Dec. for the same time by | 7,38 |

It was the coldest month, during the same period by 1,44. The coldest month previous was January, 1821; mean heat 20,58.

The change of mean heat between November and December, 1831, was 21,68; being probably the greatest fluctuation of temperature which has ever occurred in this vicinity within the space of two successive months.

Probably there is no recorded instance in this town, of so cold a December as that just past.

*Members of Congress.* In Bristol District, Mr Hodges has been elected by a small majority. In Essex North, a seventh unsuccessful trial has been made to elect a member of Congress. The votes were for Cushing 1890, Kittredge 1345, Osgood 1218, scattering 19.

*Murder.* Mr Henry Page, saddler, was found dead in his shop, in Liberty Square, Newburyport, on Friday the 13th inst. He was stabbed in two places with a shoeknife, which was found near him. The occurrence took place early in the afternoon, in one of the most public streets in the town. Mr Page is said to have been an inoffensive man, respectable in character. He has left a wife and nine children. A man named Herrick was the last person seen to leave the shop, previous to the murder. He has been arrested and held for trial at the next term of the Supreme Judicial Court to be held at Ipswich.

*History of Witchcraft.* The Salem Observer says:—We understand that Alonzo Lewis, Esq. of Lynn, is preparing for the press, a thorough History of Witchcraft in the early days of New England. It is intended to contain particular accounts of each individual sufferer, and biographical sketches of the principal actors in that strange business.

*Maine Legislature.* The Committee of the Legislature of Maine, to whom the subject of the Northeastern Boundary was referred, have made a report concluding with several spirited resolutions, protesting against the adoption of the boundary line recommended by the King of Holland, and authorizing the Governor with the consent of the Council to appoint an Agent to repair immediately to Washington and deliver to the President a copy of the report and resolutions, with a request that he will lay the same before the Senate and House of Representatives, and also deliver a copy to the Vice President, to each of the heads of Departments, and to each Senator and Representative in Congress.

*Sickness in New York.* The National Gazette of Jan. 12th contains the following paragraph.

It will be seen by the obituary notices in this paper, that President Duer, of Columbia College, is bereaved of another child. Within the last fortnight, the Rev. Dr Cox has followed three of his children to the grave. Yesterday morning the Rev. Dr Spring announced to his congregation that he had left the side of the corpse of a beloved child, to administer the elements of the Lord's Supper. Indeed the prevailing epidemic continues its ravages, hurrying the middle aged, and the old, in rapid succession to the grave. The weeds of woe are already so numerous as almost to darken our churches; and it may even be doubted whether the cholera in India, modified as it appears to have been on reaching the German capitals, was much more destructive of life, than the epidemic now raging throughout our land.

*Fire at Raleigh.* A distressing fire occurred at Raleigh, N. C. on the morning of the 7th inst. at which about fifty houses were burnt, including the Post Office, and the principal business part of the town. The Post Office papers &c. were saved. The damage is estimated at about $100,000.

*Ireland.* We learn by good authority, says the Philadelphia Gazette, that Mr Grimshaw, of this city, is now engaged in writing a history of Ireland, from the earliest accounts to the passing of the Catholic Relief Bill, in 1829, to be embraced in three volumes, octavo. Mr G. was a witness of many of the most important and interesting scenes of the great rebellion which occurred in Ireland, in the year 1798, shortly after the unhappy death of Lord Edward Fitzgerald; he frequently visited the Irish House of Commons during the discussion of the great question of the legislative union with Great Britain, in the year 1800, and was a resident of the city of Dublin at the time of the insurrection, headed by Robert Emmett, in 1803;—It is, therefore to be presumed that he is well qualified to write a correct and impartial narrative, particularly of those deeply interesting events, and, there being no complete history of Ireland at present extant in this country, this work cannot be otherwise than acceptable to a large portion of the United States.

## FOREIGN INTELLIGENCE.

*England.* The latest intelligence from England confirms the belief that the cholera prevailed to a considerable degree in many places in that Kingdom. The disorder appears to have created the greatest alarm at Sunderland. The official report from this place, dated Nov. 30th, states that from the commencement of the disease, Oct. 26th, there had been 291 cases and 86 deaths. Newcastle-upon-Tyne is also infected. A communication from this place dated Nov. 28th, says that a majority of the medical men of Sunderland are ship owners, and consequently interested in suppressing any information that may have a tendency to lessen their maritime intercourse with other places. We find no political news from England.

*France.* Great disturbances occurred at Lyons on the 20th of November and continued for three days. More than 60,000 rioters are said to have been engaged. The troops at that place were too few to quell them, and that part of the National Guard in the vicinity were called in. Many were wounded and many killed on both sides. A despatch received by Government, dated Nov. 25th, says that tranquillity was restored.

The King of France has created thirtyeight new Peers for life. This measure has created considerable excitement at Paris.

*Treaty with Turkey.* William B. Hodgson, Esq. bearer of the ratification on the part of Sultan Mahmoud, of the treaty lately concluded between the United States and Turkey, arrived at Quarantine ground two days since, in the brig Angeline, in ninety-five days from Smyrna. The cholera is said to rage in Smyrna.

*Rebellion in Persia.* We have advices from Persia which mention the commencement of the civil war in that country, to which we have before adverted. Abba Mirza had laid siege to Shiraz, having previously made prisoner his brother, Hassan Ulie Mirza, late Governor of Kermon, and all his sons, except one, who succeeded in reaching Shiraz. The south of Persia is said to be in a dreadful state.

*Polish Standards.* The following is the reply of General Lafayette to the Committee of Young Men of this city on the receipt of the Polish Standards.

PARIS, November 9th, 1831.

Gentlemen,—Your kind and most gratifying letter, your admirable address, the beautiful, sympathetic, and ingenious pair of Standards, have reached my hands at a time when heroic Poland had become the prey of conquering despotism; it was no more possible for Dr Howe to convey the noble present to its destination. Honored as I was with your so precious and ever experienced confidence, I have endeavored to preserve, in the best way I could, the meaning of your resolutions, and to anticipate the new instructions which I shall, at any time, be happy to receive.

Several of the most distinguished Poles are already arrived, they expect other members of the two houses of their executive, and principal officers of their army; they, in the mean while, have formed a provisionary committee; to them and to all new comers, I have presented the colors and address. The Standards have, at their request, been, for the present, deposited at my lodgings, where they become an object of patriotic pilgrimage.

An American Polish Committee, of which Dr Howe is now the Chairman, assemble every week in this city; we consult together, upon the best mode to dispose of the donations received from the United States, now more useful than in the actual state of Poland, when so many of her sons, either proscribed, or threatened with a deadly exile to Siberia, or disdaining to submit to the Russian Yoke, are wandering through the western parts of Europe, and especially expected in France.

How much delighted I have been with this new specimen of Bostonians' sympathy for the cause of freedom and patriotic heroism, and with an additional token of your kindness to me, nobody in your beloved city will question. I however beg you to present the young men of Boston, the worthy grand-sons of my revolutionary companions, with a particular tender of my gratitude and devoted affection.

Expecting further and ever more gratifying communication with you on the subject of the charge entrusted to my care, I have the honor to be

Gentlemen,
Your obliged and affectionate friend,
LAFAYETTE.

WILLIAM RAND STACY ESQ., Boston.

## NOTICE.

*To Subscribers.* Those who may receive, in this or any succeeding papers, bills for the advance payment of the current year, will please to understand that they are not sent as claiming payment; but merely to remind them that if they desire it, they can now avail themselves of the 50 cents deduction for *advance* payment. Though this is a large deduction, yet it is always cheerfully made to those who pay in advance at the office, without subjecting us to the expense of collecting.

Distant Subscribers who wish to pay in advance, may either unite with a neighbor and forward five dollars by mail, (post paid) or may send alone *two* or *three* dollars, as may be convenient, one year, and the balance the next.

## MARRIAGES.

In this city, Mr David H. Ela, printer, to Miss Eliza Hall; Mr Samuel Harris, of the firm of Light & Harris, to Miss Mary Hall, daughter of Mrs Elizabeth Hall; Mr J. H. Westroop, of Boston, to Miss Eliza Jane Richardson.

In Roxbury, on Tuesday evening, by Rev. Mr Young, Mr Lincoln Fearing to Miss Harriet A. Williams.

In Lynn, Mr Fenton Watson, of Salem, to Miss Ann Butnam; Mr John Lamphier to Miss Harriet Parrot; Mr John Taylor to Miss Esther Watts.

In Plymouth, Mr William Sylvester to Miss Polly B. Harlow.

In Nantucket, Mr Shubael Ray to Miss Lydia C. Moores.

In New Bedford, John Henry Clifford, Esq. to Miss Sarah Parker Allen, daughter of William H. Allen, Esq.

In Amesbury, Mr William Wise, of Boston, to Miss Rebecca Wells.

In Providence, Capt. Isaac Percival to Miss Catherine G. Stockwell, both of Boston.

## DEATHS.

In this city, Mary Stoddard, aged 47; Mr Nathaniel W. Withington, 23.

On Sunday, after a painful illness, Lucy Maria, youngest child of the late Mr George S. Goddard, aged 2 years; this is the third death which has occurred in this family in the short space of 3 weeks.

In Charlestown, Mrs Rozelina, wife of Mr Jotham Hatch, aged 21, formerly of Marshfield; Mrs Elizabeth Edmands, 74, widow of the late Mr Thomas Edmands.

In Cambridge, John Gorham, eldest son of Professor Palfrey, aged 4 years.

In Brighton, 16th inst. Mrs Hannah Worcester, wife of Rev. Noah Worcester, D. D. in the 68th year of her age.

In Harvard, Mr John Hill, aged 73, a soldier of the revolution.

In Hingham, suddenly, Mrs Amelia, wife of Mr Amos Sprague, jr, aged 19.

In Lowell, Mr David Hollis, aged 77, a soldier of the Revolution.

In Lyndeborough, N. H. Mr Oliver Fletcher, aged 82, a native of Chelmsford, Mass. He was one of the patriots who fought at White Plains.

The number of deaths in Northboro' during the last year was nine, and for the six months immediately preceding only one, making in all ten for one year and a half. Of these ten one was a young man from a neighboring town, two were children under seven years, and the remaining seven died of old age, the youngest of them being upwards of 75 years of age. The whole number of deaths for the three years last past was 24. Population about 1000.

In the adjoining town of Berlin, with a population under 700, the number of deaths in 1831 was eighteen, and in 1830, twenty, making a total of thirtyeight deaths in two years.


MASSACHUSETTS PEACE SOCIETY.

The Annual Celebration of this Society will be held at the *Representative's Chamber* of the State House, on Wednesday, the 25th instant, at 7 o'clock, P. M. A Report will be presented, and Addresses expected from distinguished citizens. Ladies and Gentlemen of all professions are respectfully invited to attend.

JOHN BAKER, *Recording Sec'y.*

NOTICE.

The subscriber having disposed of the entire stock in trade of the store which he recently fitted up in Court street, has resumed his station in the store of the Company, SAM'L N. BREWER & BROTHERS, Nos. 90 and 92 Washington street, where he will be happy to wait upon his friends and patrons.

WM. A. BREWER.

TO FAMILIES.

The subscribers have made such arrangements in the retail department of their Store as shall always insure the attention of one of the firm to the dispensation of family medicines and the compounding of physicians' prescriptions. The long experience in the business, together with *constant personal attention*, and the command of an extensive and select stock, they trust will enlist an increase of that patronage, which has so long been bestowed upon their establishment. Thankful for past favors, it will ever be their endeavor to merit the confidence of the public.

SAM'L N. BREWER & BROTHERS.
SAM'L N. BREWER,
NATH'L BREWER,
WM. A. BREWER,

At the old established stand, sign of the "Good Samaritan," Nos. 90 and 92 Washington street, (near City Hall,) Boston.

☞ N. B. Medicines may be obtained at any hour of the night by ringing the "Night Bell."

Jan. 24. 6t

CHRISTIAN DOCTRINE OF REGENERATION.

Just published by L. C. BOWLES and B. H. GREENE, No. 124 Washington Street, "*The Christian Doctrine of Regeneration.* By I. H. T. BLANCHARD." Jan. 21.

BAXTER'S CALL;

A new and beautiful stereotype edition, with Chalmers' Introductory Essay, and several Minor Works of Mr Baxter, 18mo. published by LINCOLN & EDMANDS.

From the Sabbath School Treasury.

"This *Call* is too well known to need the approbation of a reviewer. We rejoice to see the book in its present neat, cheap dress. Its intrinsic worth and form will doubtless soon give it a place in most of the Sabbath School Libraries in our land. This and the Saints' Rest are worth hundreds of the moral and religious fictions of the present day." Jan. 28.

COMPLETE IN ONE VOLUME,

The speeches of Phillips, Curran, and Gratton, the celebrated Irish orators.—Seleeted by a member of the Bar.—Philadelphia stereotype edition. For sale by LINCOLN & EDMANDS No 59 Washington street. 3t Jan. 21.

ALGER'S MURRAY.

In the public Seminaries and private circles, both in Europe and America, Murray's Grammar is received as a standard by literary men. His abridgment, however, which was designed for young children, was found by instructors to be too concise to teach the principles of the language. Mr Alger, a critical scholar, and an able teacher in Boston, feeling from experience the want of a more complete work for elementary instruction, added to Murray's Abridgment copious extracts from his large work, with a particular reference to the accommodation of the public schools in Boston.

On being examined by the Committee, it was immediately introduced into the public schools of the City, where it is used with happy success.

*Extract from the Records of the School Committee of Boston,*

"At a meeting of the School Committee, held at the Mayor and Alderman's Room, May 5th, 1824, it was *Voted*, That Alger's Abridgment of Murray's Grammar, Boston Stereotyped Edition, be introduced into the public Reading and Grammar Schools of this City. JOHN PIERPONT, *Sec'y.*

*Boston June 15, 1824.*

This edition is also used in a multitude of the most distinguished Schools in the various States, and is rapidly extending in circulation. Though it is furnished at a cheap rate, it is yet so copious as in most cases to render the large work unnecessary. Indeed this is conceived to be the best Grammar now before the public, and the more extensively it is known, the more generally it will be admired. The attention of instructers is invited to the work. Published by LINCOLN & EDMANDS, Boston.

☞ *Alger's Murray's Exercises*, a beautiful stereotyped edition, being a great improvement on those in common use, are also published by Lincoln & Edmands. 3t Jan. 21

PRONOUNCING BIBLE.

Published by LINCOLN & EDMANDS, "The Pronouncing Bible, handsomely stereotyped, in which all the proper names are accented agreeably to Walker's Key. By ISRAEL ALGER, jr. Some copies are ornamented with an elegant frontispiece and thirtytwo vignettes."

From Rev. Mr Pierpont, Pastor of the Church in Hollis Street, Boston, to the Publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the sacred Volume, especially of proper names, is an evil that is not confined to families, at their domestic devotions; it finds its way into our school-houses, and even intrudes itself into many of our pulpits; producing in the church a diversity of tongues, that is a proof of anything but apostolical gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text has so far succeeded, as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciation of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand, as could be reasonably expected from any man; and I most heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

CLASSICAL READER.

Published by LINCOLN & EDMANDS, "The *Classical Reader*, a Selection of Lessons in Prose and Verse. From the most esteemed English and American Writers. Intended for the use of the higher Classes in Public and Private Seminaries. By Rev. F. W. P. Greenwood, and G. B. Emerson, of Boston.

*From the American Traveller.*

The Classical Reader, just from the press of Lincoln & Edmands, has already received the favorable notice of several of our contemporaries. From what we have examined of the work, we are sure it has received no common degree of care and pains from its compilers, the Rev. Mr Greenwood, and Mr G. B. Emerson; and they may safely look forward for its favorable reception among our enlightened and discriminating instructors. To sum it up in one figure, the cabinet they have collected, contains more than two hundred brilliant specimens, a large proportion of which, though new, are rich in the products of our native mines. And it cannot be a subject of regret, that they have passed over old and long deserted stores to cull the most sparkling gems from the newly wrought veins of Irving, Webster, Everett, Channing, Sparks, Bryant, and Percival.

*From the American Journal of Education.*

We are happy to see another valuable addition to the list of reading books,—one which has been compiled with a strict regard to the tendency of the pieces it contains, and which bears the stamp of so high a standard of literary taste. In these respects the Classical Reader is highly creditable to its editors; and, indeed, when compared with the best class-books, and readers used in England, the work says much for the progress of education and taste in this country.

In the domestic circle, an hour spent in reading from its pages, would certainly contribute to social enjoyment, and to the formation of an easy and graceful style of reading,—an accomplishment highly important to all parents who are desirous of acquiring the power of securing the attention, and interesting the feelings of their children. Jan. 21.

GUY'S ELEMENTS

Of Astromony; to which is added a new treatise on the use of Globes, by Keith.—First American edition; on good paper, handsomely stereotyped, with additions and improvements. For sale by LINCOLN & EDMANDS.

Also received a fresh supply of the Polyglot Bible, *Philadelphia edition*, in various bindings.

Jan. 21. 3t

THIS DAY Published by GRAY & BOWEN, No 141 Washington Street, the

NORTH AMERICAN REVIEW,

NO. LXXIV.

CONTENTS.

Art. I. Anderson's Observations in Greece. Observations upon the Peloponnesus and the Greek Islands, made in 1829. By Rufus Anderson, one of the Secretaries of the American Board of Commissioners for Foreign Missions.

Art. II. Reform in England. The Debate in the House of Commons on the Reform Bill.

Art. III. Defence of Poetry. The Defence of Poesy by Sir Philip Sidney. Republished in the Library of the Old English Prose Writers.

Art. IV. Silliman's Chemistry. Elements of Chemistry in the order of the Lectures given in Yale College. By Benjamin Silliman, Professor of Chemistry, Pharmacy, Mineralogy, and Geology.

Art. V. Crocker's Boswell. The Life of Samuel Johnson, LL. D. Including a Journal of a Tour to the Hebrides. By James Boswell, Esq. A New Edition. With numerous Additions and Notes. By John Wilson Crocker, LL. D. F. R. S.

Art. VI. Griffin's Remains. Remains of the Rev Edmund D. Griffin. Compiled by Francis Griffin. With a Biographical Memoir of the Deceased, by the Rev. John McVicar, Professor of Moral Philosophy, &c. in Columbia College.

Art. VII. Mary Queen of Scots. The Life of Mary Queen of Scots. By Henry Glasford Bell, Esq. Family Library, Vols. XXI. and XXII.

Art. VIII. 1. Address to the People of the United States, by a Convention of Delegates from several Parts of the Union, assembled at Philadelphia. 1831. 2. Address of the Friends of Domestic Industry, assembled in Convention at New York, October 31, 1831, to the People of the United States. Baltimore. 1831. 3. A Letter to Colonel William Drayton, of South Carolina, in assertion of the Constitutional Power of Congress to impose Protecting Duties. By Gulian C. Verplanck, one of the Representatives in Congress from the State of New York. New York. 1831. 4. Address Delivered before the American Institute of the City of New York, at their Fourth Annual Fair, October 14, 1831. By Edward Everett. New York. 1831.

Art. IX. Popular Superstitions. Lectures on Witchcraft, comprising a History of the Delusion in Salem in 1692. By Charles W. Upham, Junior Pastor of the First Church in Salem. An Essay on Demonology, Ghosts and Apparitions, and Popular Superstitions. Also, an Account of the Witchcraft Delusion at Salem in 1692. By James Thacher, M. D. A. A. S.

Art. X. Effects of Machinery. The Working Man's Companion, No. 1. The Results of Machinery, being an Address to the Working Men of the United Kingdom.

Art. XI. Military Academy. Reports of the Boards of Visitors of the Military Academy at West Point, in June, 1830, and June, 1831.

Art. XII. Encyclopædia Americana. Encyclopædia Americana. A Popular Dictionary of Arts, Sciences, Literature, History, Politics and Biography; brought down to the present time; including a copious Collection of original Articles in American Biography; on the basis of the seventh Edition of the German Conversations-Lexicon. Edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. Jan. 1.

## SELECTED POETRY.

### ORIGINAL HYMN.

The following Hymnn, by Rev. S. Deane of Scituate, was sung at the late religious celebration of the landing of the Fathers, by the first Parish in Plymouth.

Lo! the rising star of Freedom,
Once our pilgrim fathers blest;
By her light, ordained to lead them,
To the land of promised rest.
Star of heaven!
Star of heaven!
Trav'ling towards the distant west.

While their countless toils enduring,
Faith the promise kept in sight:
For themselves and sons securing,
Home and country, truth and light.
Star of heaven!
Star of heaven!
Pointing to Jehovah's might.

Now, their relics round us lying,
Grateful children guard their clay;
While their spirits never dying,
Hope has borne on wings away:
Star of heaven!
Star of heaven!
Guiding to a brighter day.

Raise we honors to their merit,
Temples sculptured with their name?
No! their virtues to inherit,
Seals their bright and conscious fame.
Stars of heaven!
Stars of heaven!
High they shine with ceaseless flame.

See the lights around us gleaming,
Still to guide the pilgrim's eyes;
See the star of empire beaming
Bids their children's glory rise.
Star of heaven!
Star of heaven!
Glowing still in western skies.

### LIFE'S SUNNY SPOT.

BY WILLIAM LEGGETT.

Though life's a dark and thorny path,
Its goal the silent tomb,
It yet some spots of sunshine hath,
That smile amidst the gloom;
The friend who weal and woe partakes,
Unchanged whate'er our lot,
Who kindly soothes the heart that aches—
Is sure a sunny spot.

The wife who half our burden bears,
And utters not a moan;
Whose ready hand wipes off our tears,
Unheeded all her own:
Who treasures every kindly word,
Each harsher one forgot,
And carols blithely as a bird—
She's too a sunny spot.

The child who lifts at morn and eve
In prayer its tiny voice,
Who grieves whene'er his parents grieve,
And joys when they rejoice;
In whose bright eye young genius glows,
Whose heart, without a blot,
Is fresh and pure as summer's rose—
That child's a sunny spot.

There's yet, upon life's weary road,
One spot of brighter glow,
When sorrow half forgets its load,
And tears no longer flow;
Friendship may wither, love decline,
Our child dishonor blot;
But still, undimmed, that spot will shine—
Religion lights that spot.

## MISCELLANEOUS.

### LIBERIA.

In a late number of the African Repository, we have the following extract of a letter dated Liberia, June 15, 1831, from J. Mechlin, Jun. to Rev. R. R. Gurley.

A few days after the departure of the Java, finding myself comparatively at leisure, I determined to explore the North-eastern branch of the Mesurado, for the purpose of selecting a tract of land suitable for farms. We ascended the river about 15 miles, when finding the water too shoal to admit of further progress, we landed, and visited King Allen, a petty chief in our vicinity, and one of those who took an active part in the attack made on the Colony at its first settlement: his town is situated on the North-western side of the river, about three or four hundred yards from the bank, and consists of about ten or twelve thatched houses, containing about thirty inhabitants, chiefly women and children. He is wretchedly poor as are all the kings in our neighborhood; their revenue having been nearly destroyed in consequence of the breaking up of the slave trade. After dining with his majesty, we descended the river to King Bob's town; where we found eight or ten of the neighboring kings assembled in council, or as they term it, holding "a grand palaver." Mr E. Johnson, who accompanied me, had been previously requested to meet them, in order that they might through him communicate the result of their deliberations to me. The principal object of their meeting was to request us to take them under our protection, and establish a settlement in their neighborhood; and their motive for making this request was to secure themselves from King Boatswain, of whose power they have the greatest dread. They said they were well assured that they would not be molested, if it was known we had received them as subjects of the Colony, as they had never known an instance where the colonists or those protected by them had been interfered with by any of Boatswain's war parties. Another cause of their convening was, to make formal complaint that several natives from Bassa, at present residing in the Colony, and who are in a great measure civilized, had disclosed to their women the secret of the Grippau (or devil, as the natives translate it) employed by them to keep their females in proper subjection. This demon or Grippau, is nothing more than the head man, or chief, of a secret association, termed Grippau, bearing a close resemblance to the secret societies to be found among the Bulloms and Soosoos, in the neighborhood of Sierra Leone, though not possessing as extensive powers. It is among the former termed *Purra* and with the latter, *Semo*. These institutions have been fully and accurately described by Dr Winterbottom, formerly Physician to Sierra Leone, and to whose work I beg leave to refer you. This head Grippau man, disguised so as to render his appearance as hideous as possible, issues at night from the grove set apart for the celebration of their mysterious rites, and entering the town with the most dreadful howlings, proceeds to inquire into the conduct of the females, and if any have given cause of dissatisfaction to their lords, he punishes them according to the aggravation of the offence. The women are kept in profound ignorance of the real character of their tormentor, and really believe him to be a supernatural being or demon. The discovery of the secrets of this society is invariably punished with death, which is executed in so secret a manner, that the offender suddenly disappears, none but the initiated know how, and the others, so great is their dread of this institution, dare not inquire; but since several of the natives have been educated in the Colony, they have, in a great measure, divested themselves of their superstition, and do not hesitate to reveal the secret to the women who resort to the Cape; these, when convinced that the being whose power they so much dreaded, is nothing more than mortal, are no longer to be kept in the same slavish subjection, and a King, who has 15 or 20 wives, finds it a difficult matter to govern them. I refused to have anything to say on this subject, but told them, if they wished to place themselves under our protection, they must assemble at the Cape, when I would "talk that palaver." After spending about three hours at this town, which presents the same aspect of poverty as King Allen's, I took leave of this congress of sovereigns and returned home.

Nothing can be more unpromising than the appearance of the country on this branch of the Mesurado. The banks are so low as to be overflowed at every tide; and are covered, as far as the eye can reach, with an impenetrable and apparently interminable growth of mangroves. The waters are sluggish, and discolored with the black mud of the mangrove marshes, from which, at low water, an intolerably offensive odour, resembling sulphuretted hydrogen is exhaled, and which would, doubtless, to the unacclimated prove a fruitful source of disease. The stream is so winding in its course, that in several places it almost doubles itself, and you frequently think you are arriving at the high land which appears in the distance; but when within about 200 yards, it makes a sudden turn, and departs at right angles. Upon the whole, I do not think it possible for us to select on either bank, (at least as far as I have ascended) a situation at all adapted to agricultural purposes. Even in those places where it makes the nearest approach to the high ground, an almost impassable mangrove swamp will prevent our occupying it with any prospect of advantage.

In all the towns, I observed in front of the King's house a square enclosure, formed by laying down four logs, each about four feet long, and filling the intermediate space with sand; from the centre of this, a carved post arises to the height of two feet, and is surmounted with a small wooden bowl. Curiosity induced me to inquire its use, and I was informed it was the town fetiche, or greegree, erected to prevent theft. My informant gravely added, when any property was stolen, the King had only to kneel down and inquire of the greegree, and it was sure to discover the thief. In one of the principal houses I observed a greegree for the preservation of the health of young children; it consisted of a column of earth, about 18 inches high, thrown up by a species of ant (the lesser Termites.) Mothers bring their infants at stated periods, and show them the greegree: and if they notice or appear pleased with it, they are pursuaded they will be free from disease during that year. Every house had also its peculiar fetiche, either placed in a miniature but resting against the larger, or suspended from the roof; the substances composing these greegrees are various; such as the head of a serpent, a few bones and bits of glass, the skull of a monkey, &c.; each of which is supposed to possess particular virtues, and are confidently relied on by the ignorant natives, as being able to avert any calamity or misfortune from the inmates of the houses to which they are attached.

About ten o'clock, A. M. we crossed the river for the purpose of visiting Prince Will. His town (called by the natives Brazzon) is situated nearly three miles from the shore; our path lay through a country beautifully diversified with hill and dale, and covered with heavy forests of excellent timber, entirely free from undergrowth. In our route, we observed several large spaces cleared for the purpose of planting rice and cassada; the soil was a loose, rich vegetable mould, mixed with sand, and will doubtless yield abundant crops. About noon we reached the town, and were received with great hospitality. Provisions in abundance were furnished, and the people seemed to vie with each other who should shew us the greatest attention. This town, though not so large, presents the appearance of greater neatness and comfort than Cabai (King Tom's.) The houses are more spacious, and built of better materials: and something like regularity has been observed in placing them at proper distances, and in right lines. In the afternoon we walked about a mile through the woods, to view a large cassada plantation belonging to the Prince, and found an abundance of that important vegetable growing in the greatest luxuriance. At night we were again entertained with singing and dancing, until a late hour.

### RURAL LIFE IN ENGLAND.

By Washington Irving.

The taste of the English in the cultivation of the land, and in what is termed landscape gardening, is unrivalled. Nothing can be more imposing than their park scenery. But what most delights me is the creative talent with which the English decorate the unostentatious abodes of middle life. The rudest habitation, the most unpromising and scanty portion of land, in the hands of an Englishman of taste, becomes a little paradise. The residence of people of fortune and refinement in the country has diffused a degree of taste and elegance in rural economy, that descends to the lowest class. The very laborer, with his thatched cottage and narrow slip of ground, attends to their embellishment. The trim hedge, the grass plat before the door, the little flower bed bordered with snug box, the woodbine trained up against the wall, and hanging its blossoms about the lattice; the pot of flowers in the window; the holly providentially planted about the house to cheat winter of its dreariness, and throw in a gleam of green summer to cheer the fireside;—all these bespeak the influence of taste, flowing down from high sources, and pervading the lowest levels of tne public mind. If ever lover, as poets sing, delights to visit a cottage, it must be the cottage of an English peasant.

The proneness to rural life among the higher classes has had a salutary effect upon the national character. I do not know a finer race of men than the English gentlemen. Instead of the softness and effeminacy which charcterise the men of rank in some countries, they exhibit a union of elegance and strength, a robustness of frame, and freshness of complexion, which I am inclined to attribute to their living so much in the open air, and pursuing so eagerly the invigorating recreations of the country.

The effect of this devotion of elegant minds to rural occupations has been wonderful on the face of the country. A great part of the island is level, and would be monotonous, were it not for the charms of culture; but it is studded and gemmed, as it were, with castles and palaces, and embroidered with parks and gardens. It does not abound in grand and sublime prospects, but rather in little home scenes of rural repose and sheltered quiet. Every antique farm-house and moss-grown cottage is a picture; and as the roads are continually winding, and the view shut in by groves and hedges, the eye is delighted by a continual succession of small landscapes of captivating loveliness.

The great charm, however, of English scenery is the moral feeling that seems to pervade it. It is associated in the mind with ideas of order, of quiet, of calm and settled principles, of hoary usage, and reverend custom.

It is a pleasing sight on a Sunday morning, when the bell is sending its sober melody across the quiet fields, to behold the peasantry in their best finery, with ruddy faces, and modest cheerfulness, thronging tranquilly along the green lanes to church; but it is still more pleasing to see them in the evenings, gathering about their cottage doors, and appearing to exult in the humble comforts and embellishments which their own hands have spread around them. It is this sweet home feeling, this settled repose of affection in the domestic scene, that is, after all, the parent of the steadiest virtues and purest enjoyments.

'Oh friendly to the best pursuits of man,
Friendly to thought, to virtue, and to peace,
Domestic life in rural pleasures passed!'

### PHILADELPHIA.

The following extracts are from editorial "Notes by the Way," published in the N. Y. Commercial Advertiser.

The Jewish Synagogue is an edifice worth visiting in Philadelphia. It is a large stone building, in the Egyptian style, from a design by Strickland. The principal entrance is through an elevated doorway, formed with inclined jambs, supporting a large covered cornice, in which is sculptured the globe and wings. The interior embraces two semi-circular blocks of seats, displaying to the north and south of the ark and altar. The dome is supported by Egyptian columns copied from the Temple of Tonyra, and is formed by semi-circular archivolte, joining a richly pannelled segment, extending over the ark and altar. The ark is situated on the east side, immediately opposite the altar, and is neatly decorated with pilasters supporting a covered cornice, enriched with the globe and wings, together with a marble table containing the ten commandments in Hebrew.

We paid two visits to the Mint of the United States, and witnessed all the process of coining, from the smelting of the precious ores to the completion of our beautiful metallic representatives of value. The Mint was founded in 1794. It is located in a mass of wretched old buildings, in North Seventh street, but, happily, will soon be removed to the new and noble structure preparing for it in Chestnut, above Thirteenth street. This new building, now nearly completed, is of white marble. Its front presents a handsome portico, with six Ionic columns, and wings. It is built upon the four sides of the square, having an open court in the centre, presenting altogether an imposing appearance. This building was much wanted, and it is pleasing to know, that in its dimensions and architectural beauty it will reflect no discredit upon a nation whose parsimony is as proverbial as its patriotism.

Among the humane and charitable institutions of this beautiful city, the Pennsylvania Hospital deserves a passing notice. It was founded in 1750, by Dr Franklin and Dr Bond. The main building is a massy stone structure, of a pleasing appearance; which with its appendant buildings, occupies an entire square. The surrounding lots, on their sides are kept open—a wise regulation. Attached to the Institution is a school of medicine, and has a library of 7,000 volumes and upwards. In the centre of the court yard, which is handsomely ornamented with shrubbery, stands a statue, in bronze, of William Penn, taken in his Quaker garb, including his broad brimmed beaver. It was to this Institution that West presented his celebrated picture of Christ healing the sick, the exhibition of which yields about $1,600 per annum. It is one of the master-pieces of the divine art, and of course one of the chief objects of attraction in Philadelphia.

In the Deaf and Dumb asylum, we were not admitted—not appearing at its portals on the proper day. It is a noble edifice, of stone, and situated in Broad street, on the western edge of the city. The House of Refuge for reclaiming juvenile delinquents, and the new State Prison, are both objects of interest to the humane. The latter is a very extensive establishment constructed upon an entirely novel plan, but we have no room for a description in detail. Its apartments for prisoners are distributed into numerous blocks of cells, forming so many radiating lines to the observatory or watchhouse, which is equal in width to one of those blocks. A watchman can from a single point, therefore, command a view of the extremity of the passage of the cells, or traverse under cover, unobserved by the prisoners, and overlook every cell. The original design of this prison was solitary confinement, day and night, without labor. But the system was found to be one of deep and insupportable cruelty. It was then changed to solitary confinement with labor, and it proved to be both salutary and humane.

The City Library was founded by Franklin, in 1731, in Pewter-platter alley, but now occupies a commodious building in Fifth, near Chestnut street. It contains upwards of 30,000 volumes. Nearly opposite, in the Philosophical Hall, is the Athenæum, which is well supplied with newspapers and literary journals, European and American, together with a library of some three or four thousand volumes. This place affords a very agreeable lounge for strangers, who can always obtain admittance through a friend. There is likewise a well supplied newspaper reading room, at the Merchant's Coffee House—the Exchange of Philadelphia—under the regulation of Mr Sanderson, whose courtesy to strangers cannot be too highly commended or too frequently imitated.

### ANECDOTE.

A highly respectable gentleman in Philadelphia, tells an anecdote of the times of the yellow fever, which is not out of season at the present moment, and may serve to illustrate the character of one who has claims on the kind remembrances of our citizens.

The gentleman (Mr T.) had been induced, like most other citizens, to move with his family out of Philadelphia to avoid the ravages of the yellow fever, which was then making fearful havoc. Previous engagements, however, rendered it necessary for him to visit the city almost every day, and unfortunately his presence was demanded in Walnut, a few doors below Second street. This was a fearful neighborhood, as the fever was raging in a shocking degree in Farmer's Row, leading from Dock street, only a few doors from his place of resort. For several days Mr T. felt that he was earning the name of a man of courage at a fearful risk, to venture into such a vicinity; but his business was imperative, and he continued to yield to its demands, of course with all those precautions which science or kindness suggested. One day Mr T. turned the corner of Walnut and Second street, and went a few steps down the latter street, until he came opposite the avenue called Farmers' row, where pestilence had chased away every vestige of business—there was nothing to break the almost unearthly silence of the place, or give an idea that motion was an attribute of any object within view. He stood gazing at the buildings that contained the victims, living and dead, of the appalling disease, when suddenly the approach of a carriage, driven rapidly by a black man, broke the silence of the place. The carriage was driven up in front of one of the frame buildings in the row; the driver laid his whip back upon its top, bound his handkerchief closer to his mouth, opened the door of his vehicle, and resumed his seat. A short thick-set man stepped from the coach, and went into one of the abodes of wretchedness.

Interested in the result of a movement involving such imminent danger, Mr T. pressed his camphorated handkerchief closer to his face, and withdrew as far as he could, without losing sight of the carriage and the house. His movement enabled him to look, though from a distance, into the door of the tenement. Shortly afterwards, he saw a slow movement on the stairs, as if some person was descending with difficulty. No noise, however, was heard, nor did there appear to be any other movement in the house. In a few minutes he distinguished the object of his solicitude approaching the outer door; at length he stood full in his view on the pavement. The man who had left the carriage had been into one of the chambers of the house, and had taken thence a human being who had probably been left without the least attendance, suffering with the yellow fever. The size of the sufferer did not allow the visitor to take him up in the best mode for conveying him. As they were on the pavement, the right arm of the man supported in part the sick person, and his left was thrown round him to press the emaciated body close to him, and prevent his falling; the feet of the sick man touched the ground, and his yellow cadaverous face rested against the cheek of his conductor; every breath he exhaled poured over the nostrils and mouth of his supporter a volume of putrid effluvium, while his hair, long from neglect, and knotted and matted with filth, added to the disgusting and fearful spectacle. In this situation, the well man partly carried and partly dragged the sufferer to the carriage, in which with great exertion, and after much time, he succeeded in placing him; the driver, of course, refusing to aid in such dangerous enterprise. The door of the carriage was drawn the person inside, and then they were driven to by slowly off, the sick man lying in the arms of the person who had brought him from his wretched abode.

Who the sick person was, Mr T. did not enquire; but he who had risked so much to help a human being that had no claims of consanguinity or friendship upon his services —*he* who thus did good to others, at such an immense hazard to himself, was STEPHEN GIRARD.

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